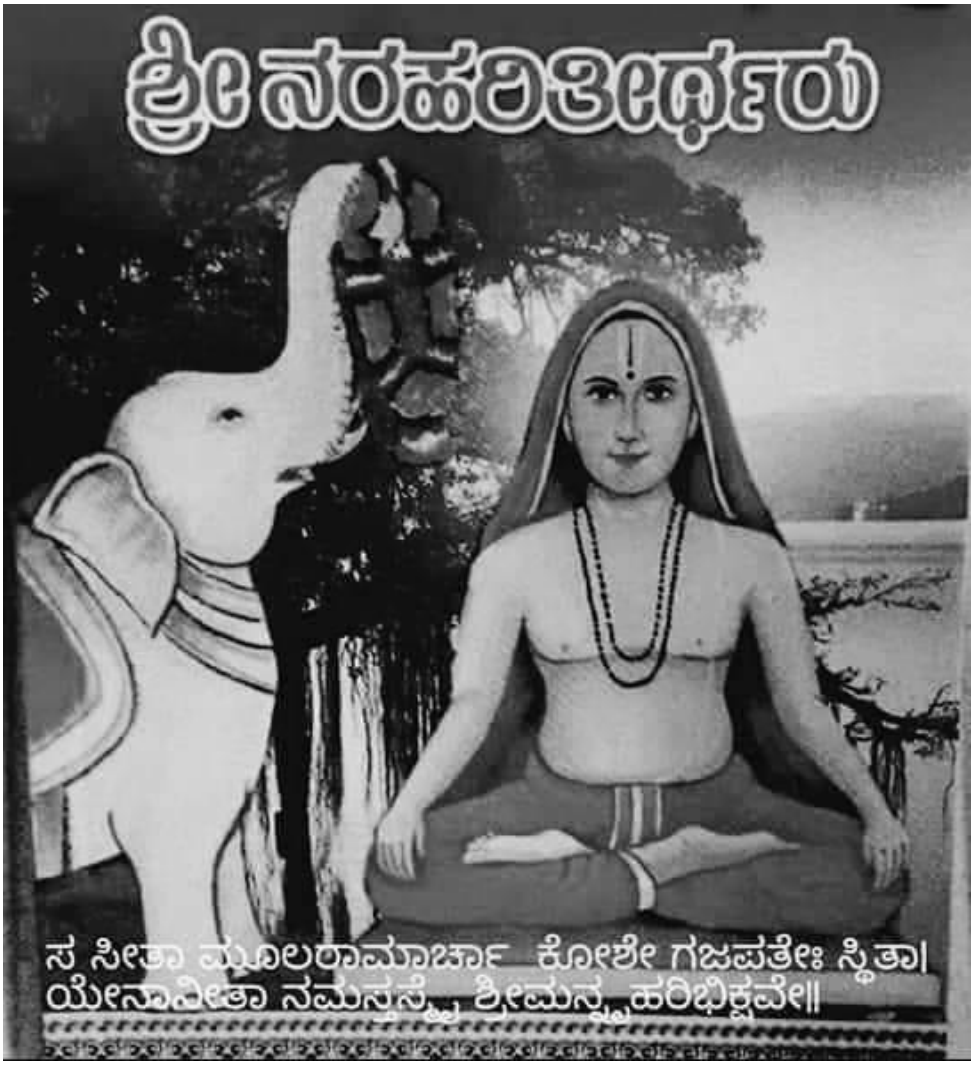
# NaraHari TheErtHaru

## (A Royal Pontiff)

**1242 – 1333 AD**




sasiitaa mUlaraamaarcHaa kOshE gajapatE: stHitaa|
yEnaAnitaa namastasmai sHrimanRuHaribhikShavE |

ಸಸೀತಾ ಮೂಲರಾಮಾರ್ಚಾ ಕೋಶೇ ಗಜಪತೇ: ಸ್ಥಿತಾ|

ಯೇನಾನೀತಾ ನಮಸ್ತಸ್ಮೈ ಶ್ರೀಮನ್ನೃಹರಿಭಿಕ್ಷವೇ |

ससीता मूलरामार्चा कोशे गजपते: स्थिता।

येनानीता नमस्तस्मै श्रीमन्नृहरिभिक्षवे ।

Befitting to the charama sloka; but for Sri Narahari Theertharu, Madhva fraternity would have missed Moola Raama-Sita vigrahas;

These legendary and historical idols have a background dating back to Ikshvaku Dynasty in which Lord Sri Rama was born. Sri Narahari Theertharu procured them from Gajapathi dynasty of Kalingadesa and handed over them to Sri Madhvacharyaru whose successors are worshiping them.

Regarded as a direct disciple of Sri Madhvacharya the founder and exponent of Dvaita philosophy, Sri Narahari Theertharu succeeded Sri Padmanabha Theertharu in ascending the Sarvagna Peeta of Sri Madhvacharya that was held by him (Narahari Theertharu) for nine years.

A contemporary of Sri Aananda Theertharu (Sri Madhvacharya); Sri Narahari Theertharu who lived during 13th century A.D. was assumed to have hailed from Andhra-Orissa region.

A distinguished scholar of Advaita philosophy he was known as Shyama Saastry in his poorvaasrama.

During the visit of Sri Madhvacharya to Kalinga Desa (Orissa), Sri Shyama Saastry (Narahari Theertharu) happened to meet him and was defeated in a philosophical debate with Acharya Sri Madhva.

Having got admiration towards Dvaita/Tattvavada philosophy and the preaching of Sri Madhvacharya, Sri Shyama Saastry became his disciple; accepted Sanyasa Deeksha and was named as Narahari Theertha.

Sri Narahari Theertharu was not only a great scholar but also an able administrator working as a minister in the court of King of Kalinga currently known as Odissa in the Gajapathi dynasty.

As per the directions of his Guru Sri Madhvacharya, Sri Narahari Theertharu stayed in Kalinga Sate propagating Dvaita/Tattvavaada philosophy.

At that time the King of Kalinga had died leaving behind an infant heir to the throne. Searching for a care taker, the administrators sent out an elephant to choose and pick up a suitable Prince regent.

By virtue of Divine Sankalpa the elephant chose Sri Narahari Theertharu who was an erstwhile minister in King's court and consequently was placed on the throne of Kalinga.

Sri Narahari Theertharu though ascended the throne continued his Sanyasa Deeksha and ruled the kingdom of Kalinga for 12 years and thereafter relinquished his office giving way to the King's heir. History of Orissa made a reference to this information.

These facts have also been found in the inscriptions that are available in the temples of Sri Koormam and Simhachalam in Andhra Pradesh that stands as a testimony to the glory and stature of Sri Narahari Theertharu.

During his rule Sri Narahari theertharu influenced many princely and aristocratic families of Kalinga and Andhra region with his Dvaita/Tattvavaada preachings and brought them into Sri Madhva's fold.

After relinquishing his office as a ruler of Kalinga state Sri Narahari Theertharu, accepted from the Sovereigns as a token of Royal gratitude, the idols of Sri Moola Rama Devaru and Goddess Sita Devi (which were held in treasure of the Kingdom) and handed over them to Sri Madhvacharyaru. These legendary and historical idols have a background dating back to Ikshvaku Dynasty in which Lord Sri Rama was born.

Sri Narahari Theertharu made a significant contribution to the literature of Madhva philosophy that had great impact on the society at that time. He is considered as the founder of Dasa Sahitya and father of Haridasa movement.

Some of the temples installed by Sri Narahari Theertharu are...

Lord Hanuman opposite to Sri Varaha Narasimha Swamy at Simhachalam;

Sri Rama, Lakshmana, Sita and Aanjaneya at Sri Koormam (Srikakulam);

Lord SriManNarayana at Narayanadevarakere near Hospet in Bellary Dt.

Sri Peta Aanjaneya Swamy temple at Kurnool in Andhra Pradesh;

Pranadevaru at Nandivelugu in Tenali (Mandal); Guntur Dist. (A.P.);

Some of His contributions to #DaasaSahitya, 'yanthu marulade nanenthu...' ಎಂತು ಮರುಳಾದೆ ನಾನೆಂತು ಮರುಳಾದೆ 'hariye idu sariye...' ಹರಿಯೇ ಇದು ಸರಿಯೇ ಚರಣಸೇವಕನಲ್ಲಿ ಕರುಣೆ ಬಾರದ್ಯಾಕೆ 'tiliko ninnologe neene...' "'ತಿಳಕೊ ನಿನ್ನೊಳಗೆ ನೀನೆ ವಂರುಳೆ" -Ankita Raghupathi Raghukulathilaka

After living for nearly 90 years, Sri Narahari Theertharu, verily a Royal Pontiff entered Brindavana at Hampi (Chakra Theertha) on the banks of holy river Tungabhadra on the sacred day of Pushya Bahula Sapthami.

Hari Sarvottama

Vayu Jivottama

[Rare picture of Paramapoojya Sri Sushameendra Theertharu at Sri Narahari Theerthara Moola Brindavana sannidhana on one of the occasions of Sri Narahari Theerthara Aaraadhaa at Hampi kshethra]

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# Some more information about Sri Narahari Theertharu... (sangraha)

(PooRvashram SHyama shaastri)

*[When Jupiter is in Lagna and sun in the tenth house at the time of travel one will acquire a Kingdom in his travel]*

Shyam Shastri was the minister of Kalinga State. His father was Narasimha Bhatta. who was also an officer in that state. They were powerful in many respects. Many temples were erected during their time. The inscriptions at Srikurmam says He had donated a Village to bramhins for the welfare of King Bhanudev II. He was expert swordsman and an able statesman. He was a scholar. Lead a life like rajaRshi working as a minister in the court of King Gajapathi of Orissa (Kalinga) State.

**Sriman Madhwacharya** camped at Orissa after returning from Badarikashram. A Vidwat sabha was arranged. The Father and the son took part in the debate. Both father and son duo were traditionally ADVAITI bramhins, thus they were debating against the Dvaita philosophy of Sriman Madhvacharya. They could not succeed. They accepted the defeat.

Impressed by the discourses of SriMadhvacharya Shyama Shastri accepted the Vaishnava-dvaitha Math and became his disciple. He was ordained the Name **NARHARI Teertha**.

Stayed for some time with his guru. Sriman Madhwacharya asked him to go to Kalinga State and spread the Dvaitha Philosophy.

At that time the king died leaving an infant heir to the throne. A caretaker was necessary till the infant prince grew young and capable. The subjects were in dilemma. They decided and made arrangements for the Royal elephant to go round the State with a garland at its trunk and to put to the neck of a

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person to whom it chooses as the best.  That person would rule the kingdom.

The Royal elephant saw a Sanyasi coming out of Lord Jagannatha temple, after performing pooja. It garlanded the Sanyasi and prostrated before him. The subjects felt that Lord Jagannatha had come in the form of Swamiji and entrusted the State to the control of the Swamiji. He was none other than Sri Narahari TheeRtha. The subjects were more than happy to see erstwhile minister now back to look after them.

Sri Narahari theertha also thought that it was the will of God to protect the kingdom till the prospective ruler would grow and was able to take charge of the kingdom. Thus he looked after the Kingdom for 12 years.

The history of orissa well records this fact in the following extract.

http://www.orissadiary.com/orissa_profile/orissahistory.asp (this link currently not getting connected)

Narasimhadeva-I was successful in his campaigns against the Muslims and humbled the pride of his enemy. Like his father he was a devotee of Lord Purushottama. He is remembered in history as the builder of the world famous temple at Konarka.

In 1264 A.D. Narasimhadeva-I was succeeded by his son Bhanudeva-I born of queen Sitadevi. During his time **Narahari Tirtha the disciple of Ananda Tirtha (Madhvacharya) had great influence in Orissa. He was even appointed as a Governor of Kalinga.** During the rule of Bhanudeva, Chandrikadevi, the daughter of Anangabhimadeva-I, constructed the Ananta Basudev temple at Bhubaneswar in 1278 A.D.

That year Bhanudeva died and his son Narasimhadeva-II was an **infant**. Narahari Tirtha worked as regent for long twelve years. Narasimhadeva-II is known to have fought against the

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Muslims of Bengal the results of which were decisive. His long reign from 1278 to 1306 was **peaceful.**

During his rule Narahari Theertha remained a sanyasi and converted many adjacent princes and kings to Vaishnav Dvaita fold and renamed them. The Matsya rulers of Oddavadi became independent of the Gangas and were converted to Vaisnavism by Narahari Tiirtha. Arjuna became Narasimha Vardhana, Annamaraja Gopalavardhana and Munjaditya Srirangavardhana.

Sri Narahari Tiirtha was also responsible for the conversion of many princely and aristocratic families of Kalinga and Andhra regions to Madhva fold. The descendants of these families still flourish in the coastal Andhra and adjoining states.

When the successor had attained maturity to take charge of the kingdom, Narahari Theertha handed over the State and left for the UDUPI. The Young Raja wanted to give presents to the outgoing Sanyasi. But Sri Narahari theertha did not accept anything. When the young Rajakumar persisted him to have something as a memento, he took the **MoolaRama** idols from the Raja Bhanadara and arrived at the Udipi Kshetra on Kartheeka shudhdha Dwadashi evening.

He submitted these idols to SriMan Madhwacharya. The morning Pooja were over due to Dwadashi. Yet Sriman Madhwacharya again went to Sri Madhwa sarovara and took bath and completed the Ahneeka. Taking these Bramha KaraaRchitha [one adorned and prayed by Bramha] idols and kept by the side of Lord Kadagol Krishna and performed the Pooja.

Sri Narahari theertha was performing Sanchara in all the directions like Sri PadmanaBha theertha spreading the Dwaitha doctrine. He came to a village called GollarahaLLI. That early morning, Lord Sriman NarayaNa appeared in his dream informing the saint that he was in the form of an idol in the

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nearby tank. Accordingly, the saint with his parivara went to the spot indicated by the lord and brought a beautiful idol of Sri LakshminarayaNa and installed in a temple specially constructed for it. The Tank was improved. It started yielding good crops for the nearby fields. People called the tank as NarayaNa Kere.

Tipu sulthan on horseback, on his way to a war, happened to see this Lakshminarayana idol and went on to conquer KoppaLa, on his return, Tippu saw the idol again. He was pleased. As a mark of his victory he made arrangements for a diamond studded crown for this idol.

The saint came to a village called Chikkera haLLi near MoLakalmanoor. The saint dreamt that Anjaneya was inside a big anthill in that village. The mud was extracted and the saint found Anjaneya Vigraha Pratishtapana was done as per the wishes of Anjaneya and people believe that it belonged to Janamejayaraya's period. A separate temple was constructed.

Sri Narahari teertha was Acharya's pet student. He wrote commentary for Geetha Bhashya. He also wrote commentaries for Yamaka Bharatha. Also wrote Keerthana's in Kannada language. He lived for 80 years in Kalinga, Andhra, and Karanataka States He gave ashram to Sri Maadhava Theertha. Behind the Vijaya vitala temple of Hampi near Chakratheertha, he entered Brindavana.

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Stone image of Sri NarahariTheertharu found in SriKurmam temple along with several of his inscriptions. Odisha govt's gazetteer says, Ganga kings have borne the name Narasimha as a token of their reverence to Sri NarahariTheertaru;

During the Ganga period, Narahari Tirtha and Jayadev appear to have made Vaisnavism more popular in the then Odisha. A disciple of Anant Tirth, Narahari Tirtha lived in Odisha for long twelve years and exercised a great influence on the Ganga royal family who was the founder of the Dvaita philosophy. He worked as governor for some years and acted as regent to the boy king Narasimha II. Narahari placed the boy king when he came up age and then went to his Guru with the images of Rama, Sita. This was his original mission assigned to him by Madhab Tirtha. For the spread of Vaisnavism of his own sect in the then Orissa and Kalinga, numerous inscriptions of Simhachalam and Srikurumanatha have been testified. Due to his influence, perhaps, the later

Ganga kings alternately bore the names of Narashamha and Bhanu where Bhanu being considered an aspect of Vishnu. Ultimately the sun cult merged into Vaisnava cult in Orissa. As an aspect of Vishnu, the sun was conceived and was called Vanuchi Narayan later on. The only two known examples of Saura monuments are the temples of Konark and the beautiful temple of Palia in the Balasore district. In Dhenkanal district two colossal images of Padmanabha or Sesayi Vishnu are to be found near Talcher.

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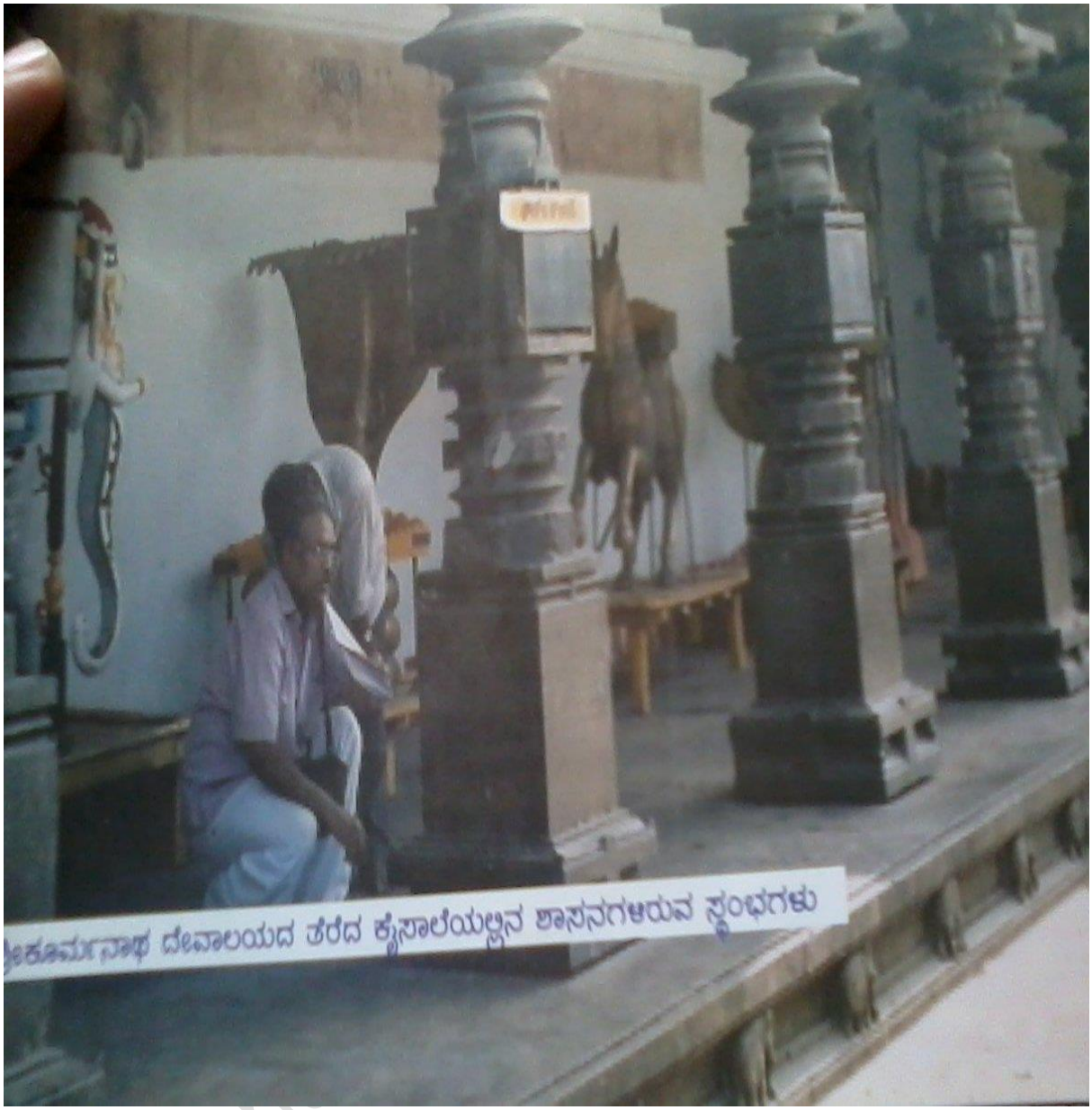
(Sri MoolaRaAma Devaru – Mantralayam)

Hari Sarvottama - Vaayu Jeevottama

Sri GuruRaajo Vijayate

In addition to the names of the kings, officials, brahmin and non-Brahmin Vaishṇava devotees, the *bhōga Parīksha*, *i.e.*, the religious head of the temple of Śrīkūrmam also bore the name in accordance with the religious faith they followed. It is only in the two temples of Andhra, *i.e.*, at Śrikūrmam and Simhāchalam, the *bhōga Parīksha* heads the religious staff of the temple. This could have been due to the administrative arrangements introduced by the Gāṅgas during the medieval times. It is generally believed that because of the close association that the Ganga rulers had with Narahari Tīrtha, the office of the *Bhōga Parīksha* was created with the view that the successive Madhwa saints could not only supervise the religious matters, but pray for the welfare of the royal family and kingdom.[14] The inscriptions of the temple mentions the names of the *Bhōga Parīksha* as Narasiṃha Dāsā Paṇḍita and Purushōttama Dēva.[15]

Sri_koormanadha (kurmanath)_Temple_of_Srikakulam




[Row of pillars in Kurmanatha temple premises that contain Narahari Theertha's inscriptions.]

The Kalinga-Ganga king Narasimha II was reigning in Ganjam District on May 21, 1293, in his 18th year, when a gift was made at Śrīkūrmam by the sage Naraharitīrtha (*V. R. i, Ganjam 245, 367 of 1896*). Several inscriptions combine with this to prove that this king came to the throne in the year following May 22, 1276. (*V. R. i, Gan. 201, 213, 234, 237, 241.*)

(Robert Sewell mentioned about Narahari T's Sri Kurmam inscription)

A Mandapa constructed by Narahari Tirtha to install Yogananda Narasimha idol. But this work seems to have stalled for reasons not known.

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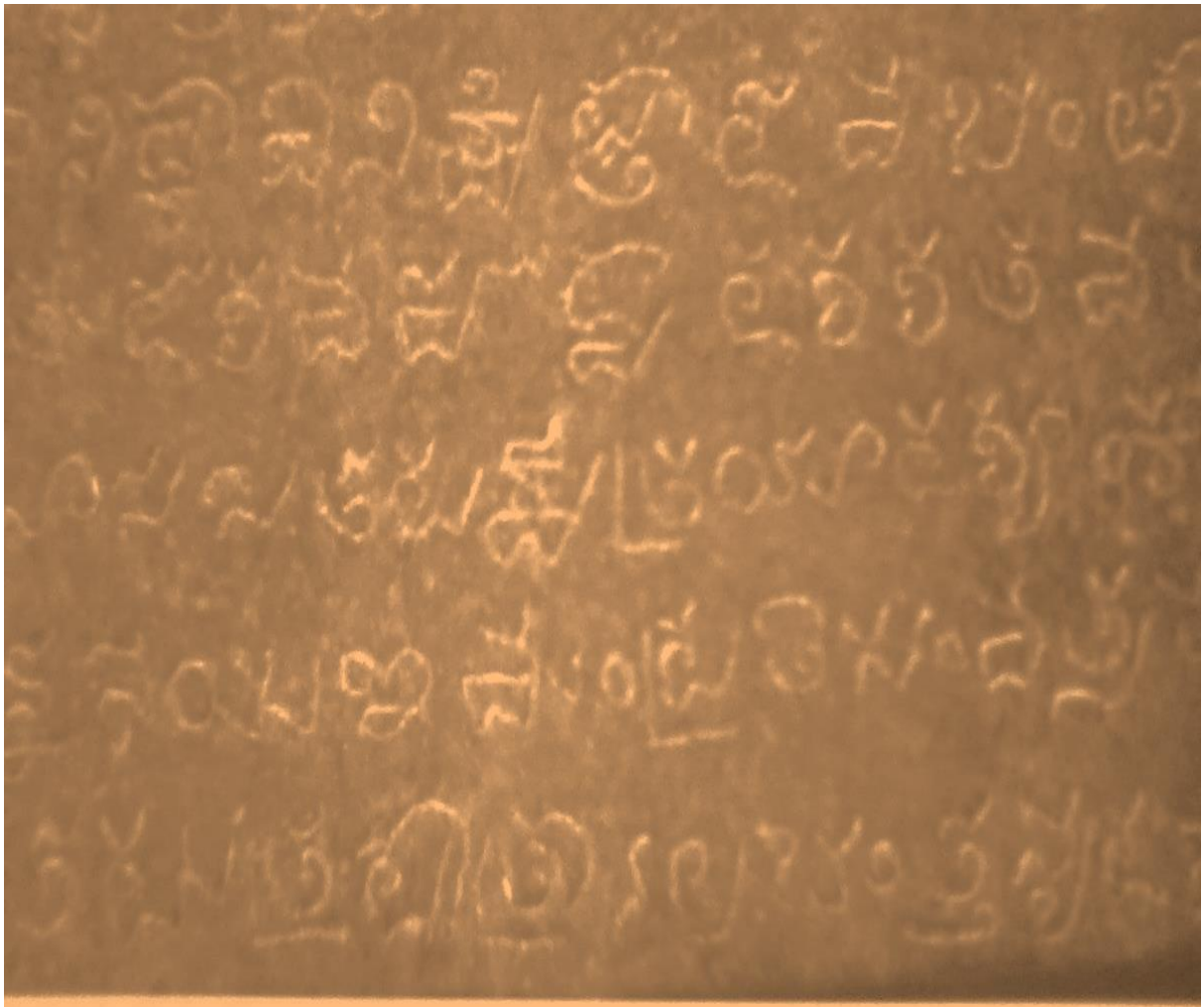

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ಕ್ರಿ.ಶ. 1264 (ಸಂಖ್ಯೆ 2)

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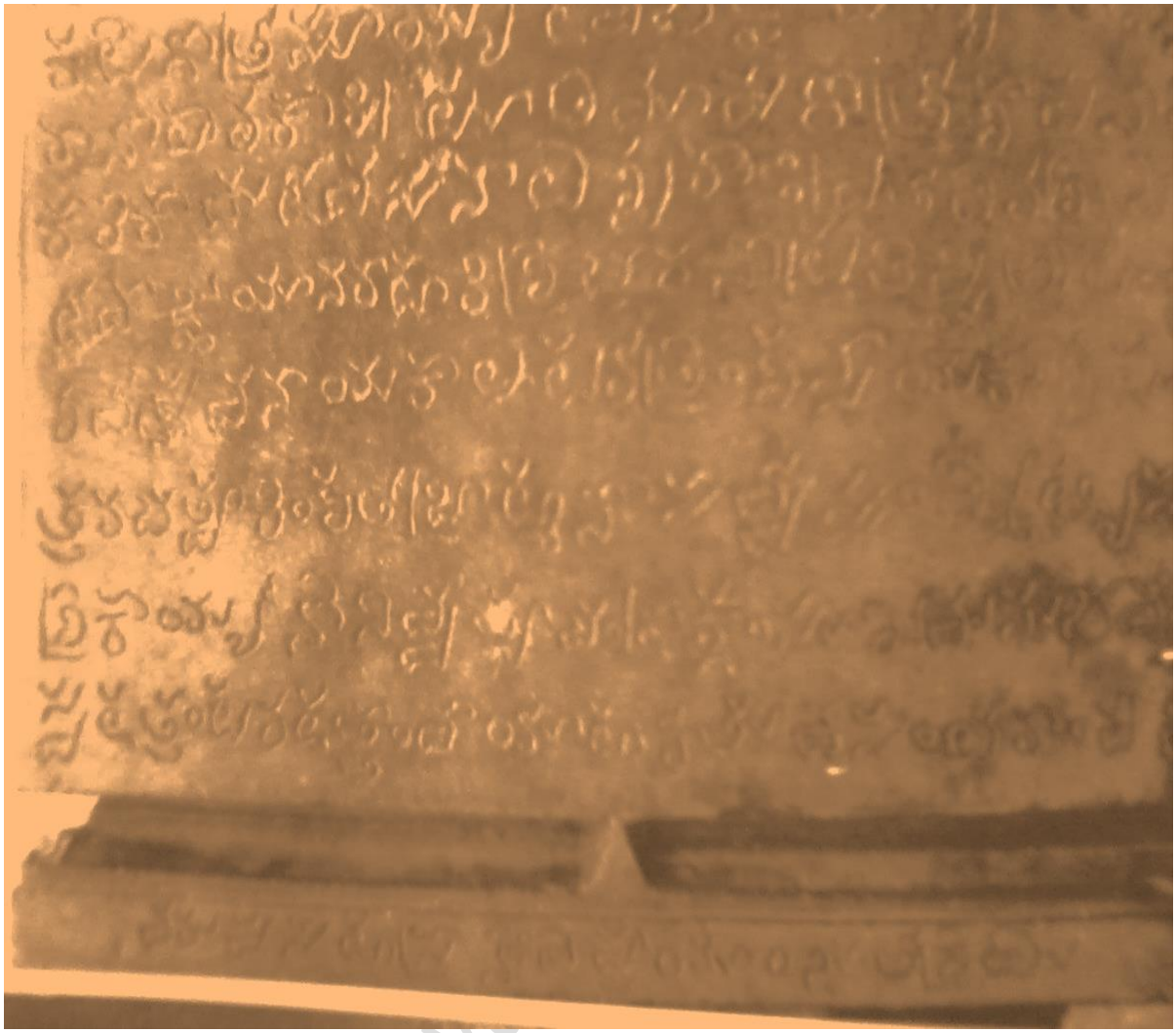

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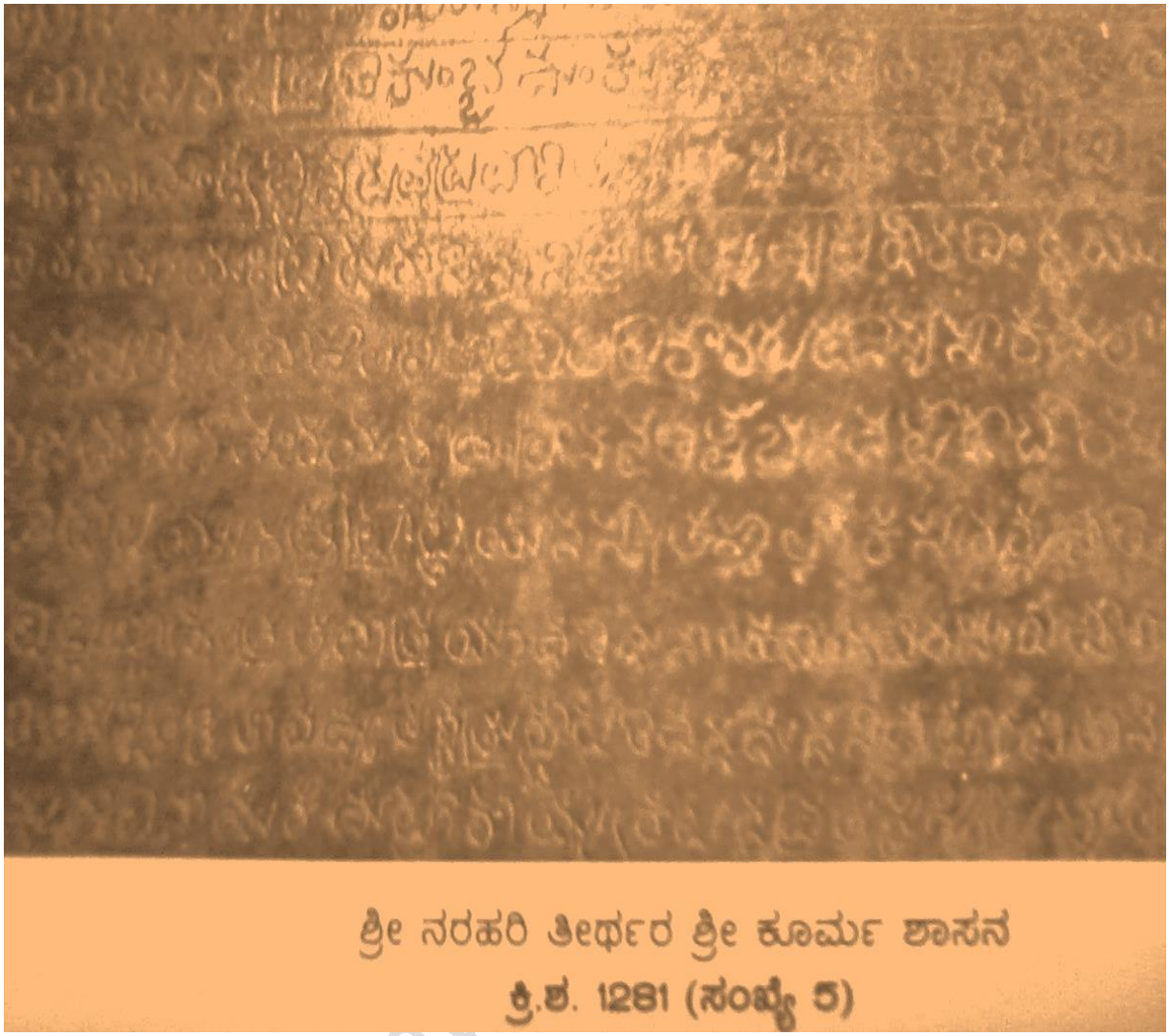


These are his inscriptions issued between c.1264 to 94. The sheer time span of these inscriptions hint his long lasting influence in Odisha.

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